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Concerning the Rise and Fall of Words

The Editor

THE analogies of the rise and fall of empires hold true of words. They too begin tentatively and sometimes adventurously, feeling, so to speak, for a hearing. If they meet a need, which in part they either create, reveal, or anticipate, their dominion is extended. They are used, first of all, by some small group for particular reasons; they continue to be used since they meet a need or stimulate sophisticated interest in widening ways, and presently their dominion is assured. They thereafter, if they are great enough, belong to literature or the arts or what one pleases. In our own time commentators and advertisers may begin to extend the popular use of a word. The editor remembers when he first saw "psychological" on a billboard. Thus a word may run its full course and whether it holds its place or passes out of general use depends: there are fashions in words as in everything else. One of the most useful ways of dating oneself, usually a disconcerting business, is to consider what has happened to words which for one reason or another in one period of his mental pilgrimage were storm centers or light centers, but now—?

* * *

A preacher specifically may thus date himself. Our young ministers manage sophisticated words over which the middle aged watch their syllabic step, not quite sure after all of what they are really trying to say, while the oldest of us all wonder what has become of words which in his youth were possibly battle cries or trumpet calls. Now no one gets excited over them and an immense number are not likely even to hear them. One could start a highbrow and tepid argument over "existentialism" if he knew what he meant by it, but "evolution" has almost entirely ceased to be a storm center, and so on and on. The patient and courteous reader may supply his own illustrations. But this matter of the rise and fall of words includes later issues than current theological controversies. It includes changed outlooks, philosophies of life, the conduct of spiritual and intellectual life. There are words which as they rise or fall date epochs.

* * *

"Righteousness" is one of them, almost the greatest. Its rise is lost in the vanished dawns of history, its marginal meanings have varied beyond easy analysis, but its sovereignty has been recognized in one form or another in the unfolding of all human orders. There is a record in the Old Testament of the coronation of a King who has long been a name and nothing more—Malchisadek "King of Righteousness," and after that "King of Salem, which is King of Peace," as though righteousness and peace wore between them one crown and held one throne, as though righteousness and peace were one and inseparable, everywhere and always. Malchisadek's was a great and lonely coronation. There have been successions of kings named for multitudes of ways but here, in this figurative passage is supremacy in the supremest of realms, Malchisadek stands almost alone. Consider all the kings and how few of them have been kings of righteousness.

There are definitions enough of righteousness but whatever else it means, it means effectual primacy in the supreme interest of life. "Conduct," Matthew Arnold said, "is three-fourths of life," and he understated his case. In the domain of action, conduct is four-fourths

of life. For what quarter of life is not related in some form or other to goodness ought not to be related to goodness? We ask so many questions upon so many levels about what we propose to do: "Will it pay?" "Will it gain me fame?" "Will it make me happy?" Here again the patient reader may catalog such questions for himself, and certainly ought to add "Will it work?," and he will find that the conduct of his life is guided and controlled by such questions, many of which we ask half unconsciously, assume their answers, and fit them into the pattern of our lives.

* * *

In nobler moments we ask "Is it wise?" "Is my vision clear and my judgments right?" These questions we ask, or should ask, on the lower levels of thought and action, but when you begin to press toward the summits, we have found heretofore one question: Lord of them all, "Is it right?" For "right" and "wrong" are the ultimate bars of judgment before which all our doings and thinkings must eventually stand and nothing, whether we wish it or not, escapes their searching sentence. Confronted by their challenge, the essential nobleness and courage of life may be revealed, or we may be tried and found sadly wanting.

There are ideas which, brooded upon, either lift or deepen, as though one stood upon the rim of the canyon of the Colorado and, looking down, saw mountains beneath him, or at the foot of some mountain range and looking up, saw summits which were lost in the blue, for here one faces the last distinctions. When one has asked "It it right?," he can ask nothing more.

"Morality," someone has said, very likely Bishop Butler, "is of the nature of things." All the great forces of life stand ready to serve righteousness. A righteous order does itself frustrate caprice. It is obdurate against selfishness. It will not satisfy the egoist nor give rest to the evildoer. Morality dwells where we did not dream she had her habitations. The poet has said it all: "She does preserve the stars from wrong. And the most ancient heavens through her are fresh and strong." In the long last, a moral order is simpler than an evil order. In the end, wrongdoing becomes increasingly complex and difficult. It may seem the easy way to begin with, but that is its essential deceptiveness. Truth and goodness carry with them their own supports and belong to the enduring. Evil orders are in the end self-defeating and self-destructive.

* * *

All this seems more like a sermon than an editorial and in fact, there are the deposits of many sermons in the paragraph just written. But to return to our point of departure, the sense of a sovereign moral order which has so largely controlled our religious and ethical thought for so long is passing into eclipse before the pressure of economic and social orders and embattled national systems, and our vocabularies reflect this eclipse. Right and wrong are not dominant words in public discussion or in the consideration of policies, and nothing adequate has taken their places. All this needs qualification, for as all this has been written, the writing has been interrupted by listening to the hearings of a senatorial group which have at once doubly impressed and confused the public mind. The principal character in that inquiry maintained the "right" of his court to inquire into any operation or transaction which he designated as "wrong." That word echoed and re-echoed through the controversy. One must confess, then, that men may believe themselves right in taking lines which are diametrically opposed to the lines others are taking who believe themselves equally right.

"Conscience" itself is almost a forgotten word. The dominant world orders become more and more difficult for the individual conscience to stand against and the pressures of investigating groups

with all their implications have made it difficult to plead the cause of conscience at any bar. There must be, then, above the current uses of right and wrong, an order which dominates them and lends final authority to their use. All this is easier to write than to develop. There are different levels of right and wrong—that goes without saying—but in the final conduct of life the moral order with its loyalties to which one is pledged, validates or invalidates all other tests of righteousness. There is a Christian righteousness whose throne is supreme, whose imperatives are final.

Men and women equally wise and good may differ about what a truly Christian order should be and how it should be attained. The voices of the church are confused and sound no clear and compelling note. Nevertheless the outlines and frontage of the Christian order have long been clear and waiting for adventure. The lesser words which dominate our minds as far as they have any right at all, must be within the frontiers of the Christian order. It is vast and inclusive. "Security" is there, and "enduringness" is there, and true "liberty" is there or nowhere. It begins to be time to restore some old words to their seats of administration again. There is in sight no agent for their coronation save in the Christian church. Enthroning some old words will not be easy but it should lend to Christian preaching a mission and a power it sometimes seems to lack.

* * *

Along the climatic lines most familiar to the editor, again it is the season of slow ripening, a time for autumnal harvests to begin to take their final forms. The early growths are gathered in, but the red of apples begins to show through leaves which grow a little brown, and silk of corn ears begins to darken—it has served its purpose. The analogy holds for mental and spiritual processes. So many things ripen slowly and they are, for the most part, the more enduring. Sermons, for example—it takes a good sermon a long time to ripen. For so many things contribute to its growth whose genesis is hard to trace. But as we have been so often told, it is well to let ideas lie fallow in the mind. They do not cease to unfold themselves. They do just that quietly and nearly unconsciously and presently, when they are asked for, they are there and ready. Some of us, I am inclined to think most of us, if we should turn back to our forgotten reading, would find the sources of our original ideas on their printed pages. Then what one has read sinks in and lies fallow and reshapes itself until when it rises to the surface it is tinctured with one's personal ideas, one's original thinking—and the editor doubts if there is much original thinking whose genesis may not thus be traced.

* * *

The editor, writing out of experience and observation, is not too sure that most ministers' vacations are times, as perhaps they should be, of quiet inner ripening of earlier planted ideas. They are more likely to be times of preaching more or less one's preached sermons in other ministers' pulpits. It may be that mental processes of really great value are thus short-circuited to the loss of the full maturity of a minister's messages. At any rate, by the time this issue of THE MINISTER'S QUARTERLY is read—if and as—its readers will find it waiting for them when they sit down to clean up their desks and dispose of August's accumulated mail, but it might not be a bad plan to then and there resolve to try next August the creative power of a fallow mind, a resolve not very likely to be lived out when next August comes, but worth making. Meanwhile, if the editor could find a voice for all our fellowship, it would grow lyric with the joy of returning to a well-loved parish and beginning the most wonderful vocation in the world. The QUARTERLY wishes you all a happy autumn and a sense of blessedness in your work.

An Understanding With the Hills

The Rev. Percy C. Ladd
Burlington, Vermont

THE organist in a mid-western church had a "sense" of humor. The last Sunday before the minister's vacation she always played "Home to our Mountains." For him it was the Mohawk Trail among the Berkshires and the Mad River valley from great-grandfather's farm up to Lincoln Mountain.

In many a heart the same postlude will be played this summer, as pastors take their way to some home-place in view of Chicorua or Katahdin or Klingman's Peak or the Sangre do Cristos; or to some vacation cabin across the valley from Long's Peak, or not far from Rabbit Ear Pass. And wherever he is he will lift up his eyes to the hills, and realize anew how much they mean to him.

For verily they are like persons to him. They have an individuality all their own. Mt. Mansfield commanding the range in Vermont is a man, strong of character as his chin is long. And Camel's Hump is the couching lion of its former name. From the lake in Franconia Notch one looks up to the Old Man of the Mountains and ponders the stream of story which has flowed before his eyes, age after age. From Denver Pike's Peak seems like a sentinel gazing out over the plains. Other mountains are like institutions. It was no vain imagination which gave the name to the Collegiate Range along the Arkansas. Harvard the most massive and ancient, Yale large and strong, Princeton, a cone towering into the blue, seemingly the incarnation of the Poes who regularly snatched victory from defeat!

And they are persons who meet our every mood. Now they shimmer in a summer haze; again they are darkened with squalls of rain. Sometimes they are capped with cloud, and then the cloud becomes a veil of mist let down against their face. On a day of crystal clearness one can almost see each individual tree, or can follow the shadows of the thunderheads as they scurry along the range. In the spring they are clothed with a gossamer web of green mist; summer paints them a richer green; in autumn they blaze with maple reds; and after a snow they greet us as brides adorned for their husbands. In the morning sun a part of them will be resplendent in glistening ice, while other hills will be dark with storm clouds. In the distance they will seem like the Rockies from the plains, wisps of white, so that we say, "Are they mountains, or a fleece in the sky?" Again they are prophets, "Six weeks after I am covered with snow, you in the valleys may know that your winter has come."

And they are persons who render rich service to our spirits. It is well, so oculists tell us, that the eye be rested, resting on far objects. So the noontime pedestrian in Madison Square lifts his eyes to the Empire Building, as the Psalmist to the hills about Jerusalem. What beauty of line, what strength, what sheer glory hold the eye and lift the spirit as one is carried on and up to the grandeur of Long's Peak in Estes, or of Pike's Peak from Woodlawn! We are taken from the common task and the plodding of the furrow. A study should open upon a range. Hawthorne knew the effect of mountains when he told how the Face upon the mountain moulded the features of the watcher through the years. Children have been made lovers of nature's

beauties as they ate the evening steak over the campfire and then sat in enforced stillness while the sun was setting over Bear's Ears in the Rockies. Buckle was surely not amiss in tracing part of the varying natures of races and peoples as they lived among the mountains or on the plains.

When we take the sum of what they mean to our souls we do not wonder that they have always played a decisive part in the story of the spirit. The gods, thought the ancient Greeks, had their dwelling on Olympus, as do the modern Tibetans on the Himalayas. Jehovah was the god of the mountain on whose sapphire throne he gave his law, whence he rode on storm cloud to rescue his people. It was on Carmel that Elijah called down fire from heaven; and on Horeb that he heard the still small voice. The Mount of Transfiguration marked a turning point in the ministry of Jesus, and it was on a mount in Galilee that the disciples were assured that he was yet alive. And was it not in the form of a mountain that Dante climbed his dream course through Purgatory!

Indeed we ourselves come to share the idea common to primitive folk the world around, on every time, that the mountains we love are somehow the home of deities. Very genial and pleasant gods, as we walk among their charming grottoes, lunching beside the brooks tumbling from their higher places, picking the arbutus or the gentians, listening to the thrush in the depth of the wood. A joking deity sometimes, playing tricks upon the unwary or the fearful. Not to be trifled with as men have found who have been swept away in the arroyos of the western hills by sudden cloud bursts. Tricky and unstable deities like those in the Alps who send snow slides dashing into the valleys, set off just by the ringing of the bells. Terrible deities, like those who cover shepherds in the stony avalanche. Austere and forbidding gods, who seem to say to puny man, "Thus far shalt climb and no farther." Austere, cruel, unconquerable—but at last conquered by the patience, science experience and skill of the climbers—and Everest is won!

But whether our home is where we can climb the pasture and look across seven ridges to a distant range in New England, or where the Great Divide gently teases one rivulet toward the Pacific and another to the Atlantic, the mountains are our peace and trust, especially in these rugged times that try our souls and test our faith.

Go on an afternoon's hike with a geologist. See him chip off a bit from a jutting rock, and ask him how old it is. "Perhaps a billion years." We try in vain to embrace such scope, and stammer, "Verily with the Lord a thousand years are but as a day." Why hurry with thy hopes, little man?

Or we consider, "What in truth is this range stretching before me?" and we discern that it is what time and wind storm have not been able to destroy. So we may make ourselves of too firm stuff to be worn away by the corroding erosions of circumstance, however severe.

Or we may take a day to climb the peak which is our daily vision. What pleasure we find in the pull! What glory in the widening vistas! What high dividends from our labor! Nothing like this, we say, can be won by taking a chair lift to reach the heights. So life is most merciful when it is stern, and the best is hardly won. And Herzog we know was right when he contended that the way to cope with the deficiency of oxygen in the upper regions is not by artificial respiration but by conditioning oneself to their austerities.

But the choicest gift of the hills in these times is to our faith—faith in our cause, faith in the wisdom of Christ, faith in God, faith in faith. For faith is a varying thing, as variable as the whims and moods of the range across the foot hills. For an entire week, perhaps, it will be a constant inspiration; then comes a day, or days, when as now the mist lies

thick upon it, reaching down to its very base, erasing it from the landscape as though it were not. But we can deny the denial, for we know the hills are there. Even so when our lives are dark with pain or fear, or hope deferred, or the light of the peace for which we pray is blackened, we do not fear, for we know that the ideal is true, and that God is sure.

Preaching in the Old English Period

And Its Implications for Preaching in Today's World

The Rev. Wallace Winchell

Methuen, Mass.

The Need of the Hour

Any look into the past holds values for today's world. This business of seeing his function in the perspective of Christian preaching through the ages in especially important to him who would stand up in some terrible hour, such as this menace of H-Bombs known in our time, to read a meaning in events, and to transform by his preaching those who heed him from frightened moles into men and women of faith! Preaching that will sustain their souls today through calm or cataclysm, preaching that will give them a philosophy and a Gospel to live by—this is the need of the hour. Consider how Christianity first began to be preached to our English-speaking forefathers, and observe how it spread, and you will see that the age-old arts of the pulpit are not concerned with the soft porridge too often served the American public but with manly meat. Since death, darkness, danger are still man's lot on earth, Christianity—the moral equivalent for bloodlust of war and all personal and social enthusiasms of destruction—still needs to be preached with power and renewed urgency.

A Gospel of Hope and Redeeming Joy

In 597 England was not England but a group of small kingdoms whose peoples spoke the true beginnings of our English language. A modern person transplanted back to those days would have understood perhaps one word out of twenty-five, or out of fifty (since the law of language is perpetual change)—but it was genuine English, and from it has grown that language used today by such a vast segment of the world's population. Roughly, the period up to 1150 A.D. is understood as the Old English period of our language, from 1150 to 1500 A.D. the Middle English period, and since 1500, the Modern English. In 597, sent by Gregory, a wise and able pope who blended in his personality mysticism and keen practical sense, Augustine and his fellow missionaries arrived at Kent, domain of the powerful Aethelbert.

According to the heart-lifting chronicle written by the Old English historian, the Venerable Bede, the missionaries signified that they

> "brought a joyful message, which most undoubtedly assured to all that took advantage of it everlasting joys in heaven, and a kingdom that would never end with the living and the true God!."

Received by the king who had a Christian wife, Bertha, of the royal family of the Franks, Augustine and his company

came "bearing a silver cross for their banner, and the image of our Lord and Saviour painted on a board," and singing and praying. They preached to the king and were permitted to settle in Canterbury, "the metropolis of all his domains." Sustenance was provided them, and they were at liberty to preach and win as many as they were able to Christianity. In his account, the Venerable Bede records that

> "they began to imitate the course of life practised in the primitive church: applying themselves to frequent prayer, watching, and fasting; preaching the word of life to as many as they could; despising all worldly things as not belonging to them; receiving only their necessary food from those they taught; living themselves conformably to what they prescribed to others; and being always disposed to suffer any adversity and even to die, for that truth which they preached."

Earthly existence was harried and tenuous for those to whom the missionaries came. Against rain and damp, hunger, marauders, winter's cold, violence of disease, civilization had not yet learned to raise protecting walls. A desolate sea-sorrow, like the melancholy moan of gale and gray, heaving billows, rolls through many a line of Old English poetry:

> "... ruthless war, ceaseless strife, evil and violence... the dark death-shadow rested not in pursuit of young and old, lay in wait and made ambush. Night after night he held the misty moors; men know not whither the creatures of hell will walk on their rounds." (Beowulf)

Here are the hovering echoes of what the situation was for our English-speaking forefathers—the terrors of earth and sky, the quick death, the uncertain life. For the facing of these they had only the runes and incantations of the Druids—their magic and human sacrifice. To men and women whose natural lot consisted of such elements as these, the tidings of a higher world and happier human destiny were spread by later arrivals as well as by the original missionary band to other kingdoms in ancient Britain.

Among these missionaries was Paulinus who began preaching in Northumbria, the northernmost kingdom, in 627 A.D. The question before the ruler of that realm, Edwin, and his people was whether or not to give a favorable hearing to the new strangers. Bede has preserved the luminous memory of that decision and the immortal moment when it was made. After the king had called a council of his chief men and presented the decision facing them, one of the priests of the old religion, Coifi by name, rose and testified—"Small comfort have I derived, O king" (from the Druid mysteries which he had served faithfully down the years), and further, that the "religion we have hitherto held has no virtue or utility in it... It therefore remains that if upon examination you find these new doctrines which are now preached to us better and more efficacious, we immediately receive them without delay."

Another of the king's trusted councilors arose:

"O king, the present life of man on earth seems to me, in comparison with the time of which we are ignorant, as if you were sitting at a feast with your chief men and thanes in the winter time, and a fire were kindled in the midst and the hall warmed, while everywhere outside there were raging whirlwinds of wintry rain and snow; and as if then there came a stray sparrow, and swiftly flew through the house, entering at one door and passing out through another. As long as he is inside, he is not buffeted by the winter's storm; but in the twinkling of an eye the lull for him is over, and he speeds from winter back to winter again, and is gone from your

sight. So this life of man appeareth for a little time; but what cometh after, or what went before, we know not. If therefore this new doctrine contains something more certain, it seems justly to deserve to be followed."

So the decision was made. They listened to the newcomers, and because they listened they gained a philosophy and a Gospel to live by, a Gospel that brings us to light and immortality, a Gospel that teaches us that although

"All man's grief and all man's glory
Are but a moment's trajectory,"

nevertheless there is more to the matter than that. Our English-speaking forefathers learned that man does not speed from winter back to winter, from nothingness and night back to nothingness and night, but rather that the soul within us may have the confidence of Jesus, knowing "that he was come from God, and went to God" (John 13:3). The desperate need of the people for a sustaining philosophy of themselves and the universe, together with the simplicity and single-mindedness of the Christian preachers, caused the Gospel of hope and joy to reach out and redeem *eorls* and *ceorls* alike (hereditary aristocracy and simple freemen in Old English society) to a new life. Lofty Christian characters like Oswald began to be produced. A successor to the Northumbrian crown, he shared his bread and gold with the hungriest and poorest in his kingdom.

Not only did the redemption carried in the preaching work a transformation in the hearts of kings, but taught the hearts of the inarticulate and the uncouth to sing, as in the case of Caedmon (680 A.D.) who became the first hymn-composer in the English tongue. Bede's "Ecclesiastical History of the English People" from which the previous quotations in this article have been made, written in the eighth century, is also the sole source of information about the birth of English hymnody:

"Living always the life of a layman until well advanced in years, he had never learned the least thing about poetry. In fact, so little did he understand of it that when at a feast it would be ruled that every one present should, for the entertainment of the others, sing in turn, he would, as soon as he saw the harp coming anywhere near him, jump up from the table in the midst of the banqueting, leave the place, and make the best of his way home.

"This he had done at a certain time, and leaving the house where the feast was in progress, had gone out to the stable where the care of the cattle had been assigned to him for that night. There, when it was time to go to sleep, he had lain down for that purpose. But while he slept some one stood by him in a dream, greeted him, called him by name, and said, 'Caedmon, sing me something.' To this he replied, 'I know not how to sing, and that is the very reason why I left the feast and came here, because I could not sing.' But the one who was talking with him answered, 'No matter, you are to sing for me.' 'Well, then,' said he, 'what is it that I must sing?' 'Sing,' said the other, 'the beginning of created things.' At this reply he immediately began to sing verses in praise of God the Creator, verses that he had never heard, and whose meaning is as follows:

'Now should we praise the Keeper of
the heavenly kingdom,
The might of the Creator and His
counsel
The works of the Father of glory;
How He, though God eternal, became
the Author of all marvels.
He, the almighty Guardian of
mankind,
First created for the sons of men
heaven as a roof,
And afterwards the earth.'

This is the meaning, but not the precise order, of the words.... When he rose from sleep, he remembered all that he had sung while in that state, and shortly

after added, in the same strain, many more words of a hymn befitting the majesty of God."

Indigenous preaching by the primitive Saxon clergy gradually penetrated forests and crossed mountains, carrying the tidings of God's salvation given through Christ to lonely village-folk. Their method is preserved in the minor works of Bede, as in the account of Cuthbert, young herdsman and visionary, who "sought to lead the minds of the neighboring people to the love of heavenly things." Many of these neighbors, recently won to Christianity, were reverting to "unholy deeds," and when a crisis like death drew near, to "idolatrous remedies, as if by charms or amulets, or any other mysteries of the magical art, they were able to avert a stroke inflicted upon them by the Lord." To correct these things, he frequently went out on foot or horseback, "preaching the way of truth to the neighboring villages" and also traveling

> "to those villages which lay in out-of-the-way places among the mountains, which by their poverty and natural horrors deterred other visitors. Yet even here did his devoted mind find exercise for its powers of teaching, insomuch that he often remained a week, sometimes two or three, nay, even a whole month, without returning home; but, dwelling among the mountains, taught the poor people both by the words of his preaching and also by his own holy conduct."

Such devotion to the Unseen, such ministries of love and salvation, brought forth in time a goodly harvest. Learning flourished in the early abbeys and monasteries. Jarrow and York received students from continental lands, and developed libraries of importance. But the finest fruits of the labors of all who preached and taught Christianity during the Old English period may be observed in historic Christian personalities produced as the generations passed. One of the best examples is the character of Alfred who reigned (871-901) over the English about two generations after Egbert, with his kingdom of Wessex entering into political supremacy, had drawn together the Anglo-Saxon kingdoms and the chieftains of Wales. Under Alfred, Wessex attained a prosperity and considerable enlightenment. The startling fact about Alfred is his versatility. His creative spirit gave being to philosophical, devotional and pastoral writings, which, though based largely on the works of Boethius, Augustine, Gregory and others, yet bear the touch of his own liberal understanding and rectitude. Unjust ealdormen he compelled to study literature—"you have taken upon you the rank of the wise, you have neglected the studies and labors of the wise." Yet not only in the creation and cultivation of Old English letters and learning, and in the establishment of judicious law and government, but in his solicitous concern that the responsibility for transmitting the Christian faith be adequately met, Alfred remains phenomenal in history. A passage from *Pastoral Care* by Alfred, based on his translation from Gregory's writings, reflects this concern:

> "The teacher (or pastor) must be the nearest to all men and sympathizing with them in their troubles, and elevated above all with the divine foresight of his mind, that through his pious benevolence he may take on himself the sins of other men, and also by the lofty contemplation of his mind surpass himself with the desire of invisible things, and that aspiring after such . . . he may not despise his weak and sinful neighbors, nor, on the other hand, through their weakness give up his lofty aspirations."

Thus in the very genesis of the English nation, the office of the Christian preacher is seen by the king himself to be an urgent necessity to the life of the people. How that office was fulfilled during the early days of the Old English

period is the subject of one of Wordsworth's Ecclesiastical Sonnets:

"How beautiful your presence, how benign,
Servant of God! . . . evil thoughts are stayed
At his approach, and low-bowed necks entreat
A benediction from his voice or hand—
Whence grace—through which the heart can understand
And vows, that bind the will, in silence made."

Two Old English Preachers — Aelfric and Wulfstan

The vigor of the missionaries and first native preachers in Mercia, Northumbria, Kent and the other old kingdoms formed a strong and manly heritage for English preaching. All preachers are heirs and stewards of a tradition that belongs to the church in every age. They need to speak to their contemporaries ageless truths in terms of their own age. Aelfric (955-1020 A.D.) is an example of one who gave to his generation the best that lay hidden in the past. Like heirloom rubies or opals drawn forth from the dark interior of a safe after long years and put into new mountings, and worn by living persons that their old hearts-of-fire may flash with new light, like such gems are Aelfric's sermons—all splendid with an adept use of analogy.

In the classic days of oratory, Cicero had taught that a speaker's public utterance should contain "certain remarkable and luminous objects." One illustrative passage from Aelfric's sermon on the disputed epilogue at the conclusion of the Gospel of Mark will serve to demonstrate this preacher's handling of figures of thought and speech. The advocates of rattlesnake "religion" in the southern hills of the United States interpret the epilogue in their own literalistic and fanatical way. But listen to Aelfric's sane and reasonable explanation:

"He who renounces disgraceful words and calumnies and harmful scoffings, and busies his mouth with the praises of God and with prayers, speaks with new tongues. He who controls foolishness or impatience, and restrains the bitterness of his heart, drives away serpents, for he destroys the wickedness of his mind. He who is allured to fornication, yet is not induced to carry it into effect, drinks poison, but it shall not hurt him if he flees to God in prayer. If anyone be infirm of purpose, and indifferent to good conduct, then if another strengthen him and raise him up with exhortation and examples of good works, it shall be as if he had laid his hands on the sick and healed him."

Prophet-Preacher In Cataclysmic Times

A thousand years before Hitler, the English coasts and cities were "blitzed" almost to the point of annihilation. Invading Danes plundered and burned and ravaged. Shire after shire was laid waste. Desertion, treachery, famine were followed by the melting away of the English army, the defection of twenty English ships, and the destruction of eighty more in a storm. It was a time (1014 A.D.) that culminated several centuries of raids in one halocaust. Against this stormy backdrop of war and invasion, Wulfstan (to borrow a phrase from the poet Edwin Markham) "stood like an angel's fierce accusing form." As once Second Isaiah saw the hand of God in events when Israel's civilization cracked apart under the blow of similar disasters, so Wulfstan saw in the hand of the foe and in the smoking ruins both Apocalyptic judgment and hope. The blasted shores and cities testified to the evil to which the nation had lent itself. Against social wrongs this prophet-preacher let fall his thunderbolts:

"Men of religion have this long time been greatly despised; widows wrong-

fully forced to marry; poor and afflicted men betrayed and grievously ensnared . . . children in the cradle enslaved, with bitter injustice, on pretence of petty theft; freeman's right wrested away, thrall-right restricted, alms-right greatly diminished."

After a marshalling of evidence to show the treasons of the English people against themselves, the neglected sanctuaries (for the church since the tenth century had fallen into decline through internal spiritual causes, as poverty gave way to ease, ease to luxury . . . services were not considered important; immorality was flagrant), the situations in which "a father sold his son for a price, or a son his mother and brothers," the preacher displays the consequences:

"The sea-robbers, by God's permission, have been so strong that one of them will often put to flight ten of us in battle, sometimes less, sometimes more, and all because of our sins. Often ten or twelve of them, one after another, will insult and shamefully abuse the wife of a thane, or perhaps his daughter or kinswoman, he meanwhile looking on who thought himself proud and powerful and good enough before that came to pass."

But like the eternal rainbow that Ezekiel saw when he looked up from his captivity by the river Kébar, a shining of Apocalyptic hope bends above the prophet-preacher's message:

"But, oh, in God's name, let us do as is needful for us—save ourselves as we may by utmost diligence, lest we perish all of us together! . . . (here the preacher specifies the steps of repentance and restitution in terms of actual things the people can do, and then concludes thus—) . . . Let us often meditate upon the Great Judgment whither we all are bound, and save ourselves with zeal from the raging fire of hell-torment, and secure for ourselves the glory and gladness which God has prepared for such as work His will upon earth. May God help us. Amen."

And So Today

There was judgment in Wulfstan's preaching—judgment on a nation that had given itself over to self-indulgence. Whether a preacher speaks in troubled or placid times, he will call forth repentance only by the use of specific materials that cause his hearers to be conscious of their own transgressions, the terrible consequences of these, and God's way out of the human distress. The Gospel we believe has power to save us yet from the raging fire and hell released on Pacific islands in 1954 if men today will make the decision that the people of Northumbria made when Paulinus preached to them. But for the labors of this Gospel we still need preachers who have the courage of a singing heart, like Caedmon, the patience of persistence, like Cuthbert, luminous of soul and word like Aelfric, and preaching that will produce character—character that will stand up to any test in time or eternity.

Reflections on the Growth of a Christian Spirit

Mrs. Elizabeth Beckwith
Amherst, Mass.

FOR a long time I have thought of the word "beyond" and used it as a spring-board into further thought about one subject or another. For awhile I kept a small diary and centered brief meditations and prayers around this word. A little later on I began to sense meanings I had not even guessed before and I come across this page. "To grow in spiritual perceptiveness gives one a sense of freedom,—of exhilaration,—almost of wings,—like running through a meadow,—flying through the sky. Once in western Colorado I was on horseback and came to a great field of alfalfa that stretched as far as the eye could see. For the first time since learning to ride I became one with my horse as he galloped in an ecstacy of delight through the rushing grass and sunlight. It was an experience to remember,—the motion, the freedom, the sheer beauty of it. We do not abandon ourselves enough to God,—to freedom and delight and strength in Him."

These were attempts to capture a truth that is quite plain to some from the beginning but which takes years of living for some of the rest of us to apprehend. Now I know that the term "spiritual maturity" covers the meaning of almost everything I was trying to express. Yet because growth into spiritual maturity is in itself a mysterious process and made up of varied elements I have found myself turning the whole fact of growth over and over in my mind.

For many of us come to a time when we are haunted by the idea that perhaps our days of creativity are all in the past. We think of a field, as it lies quiescent in the early hours of morning when the sun has not yet risen and the air is still. We wonder if we are not like the field! We are conscious of a profound sense of inactivity; nothing warms us and not even the breath of an idea stirs in our somnolent minds. We wonder if this will always be so. And then, suddenly, something inside asserts itself.

For we are Christian and therefore we believe in life. We believe in life and therefore we believe in growth, for the fact of growth lies implicit within the fact of life. God is behind all this knowledge and we know that He gives us the intangible substance of which all growth is made,—is Himself the shining sun,—the whispering breeze upon our field. "No man," said Jesus, "hath seen God at any time." We do not need to, for it is enough for us to know that He is—that He is the rewarder of those who seek after Him,—that He both impels and through Christ companions the search,—that He by the Holy Spirit gives life and growth and creativity to our spirits. Weakly we may start, feebly we may reach out the sensitive tendrils of our minds;—God takes us as we have faith into His sure care, and slowly we are nourished, we are warmed, and we become aware of a sense of aliveness to eternal life now begun in us.

As growth continues it is no easy, passive, tranquil thing. If, as we believe, growth is implicit in the fact of life, it seems to me more certain all the time that breakage of one kind or another is inevitable. This is, of course, no new idea. Our Lord spoke of the fact that unless a grain of wheat died it could not bear fruit. Thomas à Kempis said, "Know well that thou oughtest to lead a dying life." We need to be reminded of this. We need to remind ourselves and be reminded by others. We need to have such a core of live growth within us, such complete dependence upon Christ who can at all times and through all things

sustain us,—that breakage and hurt, pruning and loss, simply will not matter in comparison to the kind of wholeness we believe God wants us to attain through Christ our Lord.

I remember years ago going out one morning to the back yard of the house where we lived. There before me, lying on the ground, were two circles of rope that had been the supports of a child's swing. Now they lay upon the earth, inexorably broken by the slow and imperceptible growth that had been taking place in the bough around which they had been knotted. So in us from time to time a right kind of breakage takes place because of the quickening of our spirits within. It may be that because of our increasing love of God, bonds of lethargy and self-absorption that had bound us have been broken. It may be that we have been better nourished, and therefore we are stronger, than we knew. We are seldom aware of any change within ourselves until long after it has taken place, and it is right that our attention should be centered upon God who gives the increase rather than upon our own sensations and measurements.

We come all too soon for our own comfort, to the fact of sin. We find it black and staining and utterly loathsome as we see it in ourselves. It is difficult for us not to hate ourselves and we feel real grief. In our very sense of pain is a sign of hope. Dead tissue feels no pinpricks and no stabs. When we reach the point where we want to know that which is sinful in ourselves either as God may show us in the quiet of our own hearts or as He may show us through the words of another, we are giving evidence of being spiritually alive. Inevitably there will be suffering. A bulb breaks the surface that encases it and leaves behind it in the ground all that which is extraneous to foliage and to flower. Our human egos must die if our soul is going to be pure enough to live. Our Lord told His disciples this over and over again and we know in our hearts that it is true.

There is sin in us and there are sins. That is, there are parts of us that are sinful and we do commit sins. There is *sin* that must be cut out of us and sins that must be brushed off of us. If I am full of pride then I *am* sinful in that particular way. It has to be removed from me even if not much is left after the cutting away takes place. A friend of mine has had to have her arm operated upon five times for cancer but what is now left is free from disease. Jesus said, in what seems to be extreme hyperbole, "if thine eye offend thee, pluck it out." If my pride is an offence to God, a detriment to my spirit's life, it simply must be cut out either by myself or another. Operations upon ourselves are difficult. Pain cannot be avoided in any case. The thrust of a friend or even an enemy may have to be received and welcomed when it comes. Some of our most terribly poignant realizations of sin come directly from our contemplation of our Lord. In the final analysis, grief for our sin and our willingness to go to any lengths necessary to have it removed from us comes not because of other people, or a sense of personal humiliation, but because we know we have again wounded our Lord whom we love. If that knowledge is too great for us to bear we pray that our sin may be removed from us and that we may be healed and made whole again. And we take any steps necessary in order that this may take place.

The "little sins that do so easily beset us" were graphically illustrated for me one day at a Retreat. After meeting in a summer camp we went outdoors and for an hour sat in quietness upon a hillside. When we returned to the cabin we found that hundreds of little spiders had spun a web of myriad iridescent strands across the doorway. It sparkled in the sun and was soft and tenuous to the touch. Gently we broke it apart and entered for our final period of worship. Often in days that followed I thought of this incident and it reminded me of all the "little sins" that harass our spirits and keep them from a right worship

of God,—the impatient look, the critical word, the selfish act. These sins, it is true, are not as serious or as difficult to deal with as sin in our vary natures. But we must guard against them and at least nightly we must be brushed off and made clean again.

Since growth is no easy thing, after facing the obstacles, we question where and how we can find ways by which we may be helped,—what aids to us will be a very "means of grace." It is God, and God alone and only God who is our final help. We know that first and foremost to be true. How therefore with our poor human hands shall we lay hold upon God and His gifts which we know are essential to our spiritual existence? It is best for us if our hands fall helpless at our sides,—best for us if we stand silently before Him, best for us if we can bring ourselves finally to say, "Lord, I in no way deserve thy gifts but how I do need Thee."

Then quietly, I think He will show us ways in which we can be helped and He will be central in all of them. Prayer comes first to our mind. We will gradually find that as we give in to the drawing power of God we quite literally and constantly will know ourselves to be living and moving and finding our truest sense of being in Him. Through Christ He will companion our days so that we will never be alone again. Intercession becomes our comfort as we yearn over others. We gather together all the petitions our hearts can think of for those precious to us, giving both our prayers and those whom we love into the keeping of God. We move in a cloud of prayer at times when we have no words. We cry out at other times in a thousand ways and in all the words we know. Sometimes we just lie back in the thought of God and in the sure knowledge of His love and eternal care, and that, too, is prayer.

So we have these different ways in prayer of reaching Him and being reached by Him. We are *with* Him and He with us. When we adore, our hearts become radiant with beams of His glory; —when we give of our thanksgiving and our praise, a more golden store of blessings than we knew we possessed is revealed to our gaze;—when we confess our sins, along with His forgiveness comes restoration to the process of growth, to a peaceful equilibrium in living, and to a knowledge of our union with Him;—when we give voice to our prayers of aspiration it is He Himself through His Holy Spirit who forms them within us and gives to us the strength to make answering response.

Next to prayer and along with it come the manifold activities of our lives. There must be a parallel development of outward circumstance and inner resources in the life of a Christian and an integration between the two. We must be all of one piece, knit together to the innermost parts of our being,—men and women who have come to terms with life on a spiritual basis in a physical, sometimes a terrible, world. We must learn that there can be a rightness about what happens to us if we live deliberately, knowingly as His children. We must learn to go *with* the experiences that come to us;—then like a slender, resilient birch tree we will grow flexible and strong. But if we let ourselves be encased in the ice of fear or pride or self-will, we may easily be broken by every wind that blows. We must remember this and yield.

It is said that theology itself is the result of the joint impact upon us of God's self-disclosure and our own experience. While many people often seem to think, mistakenly, I now believe, that theology is irrelevant to life, the true fact is really very different, for it is clearly and intrinsically relevant as we love and use the great truths of the Christian gospel that have been given to us. It is the framework, the scaffolding of our faith;—the bones of the body of Christian thought and doctrine. It becomes mine as I use it and it is an element both nameless and named,—both apart from me and absorbed by me as

I seek to live in the light of Christian truth. Therefore even as prayer is part of our growth, so is experience as it unifies us with God. Spiritual truths couched in theological language become incredible to us as they pass through the crucible of our human sinfulness and pain and weakness and loss, and are found to be valid.

God gave to us through Christ our Lord one further gift and this, too, is not of our earning or our deserving. Indissolubly with prayer and with experience, completing the spiritual triumvirate, giving meaning and transcendency beyond all our words to express, is the Sacrament of Holy Communion. We come in awe and gratitude and with prayer and a sense of being united with all men everywhere to the table of our Lord. Penitent, we kneel before Him, feeling a bond with all sinning men and women everywhere who fail, as we do, yet rise again because their eyes and ours are upon Him. We cannot keep from Him because to us He has made the promise that we may feed upon Him in our hearts by faith and with thanksgiving. The oft-repeated words "this is my Body broken for you" make fresh impact upon our minds. Here through God's great mercy is Christ given again to us. Out of this divine breakage wholeness comes to our lives and we say "O Lamb of God, who taketh away the sins of the World, grant us thy peace."

These are three ways in which our spirits, so young and tentative at the beginning, are helped as they begin and then continue to grow. God is both the soil and the sunshine, the pruner and the healer, the One who draws us on and the One who within us impels the search. We cannot evaluate our own growth as we go along and we should not try to do so. It is the fact of being alive that matters. If we are rooted and grounded in the love of God, consciously, joyously,—then we will use our wills to avail ourselves of the free gifts given by His grace. Sometimes we may find ourselves asking that feelings may come again that are translucent as the skies of a May morning. Often we may long to feel the springs of conscious creativity rise within us. Yet deeper than all these surface desires will be our eagerness to be quickened only by His spirit. Underlying all our human longings will be the hunger God gives our spirits for His own Self.

So we will rest in Him. Again we will think of a field of grass, but this time, like heat-lightning at eventide, light is playing about our spiritual Heaven. This time we know blades of living verdure are breaking through into new life, and, as in all birth, there is exultancy within us. The very soil beneath our roots is a living thing and feeds us. "God," we say, "wilt thou be merciful to us who love Thee, and let us be given life by Thee forevermore."

Summer and Fall 1954 Recommended Reading List of the Associates in Reading and Discussion of the Department of the Ministry, Congregational Christian Churches

Report of the Chairman of the Associates in Reading

The Rev. Richard P. Carter, Reporting

THE Associates in Reading and Discussion never agree easily on the selections in these lists. Friendly but intense discussion always has to end in several compromise choices. Cliff argues for books describing the healing power of Christianity. Larry likes something on neorthodoxy included. Tertius appeals for the common touch that will interest laymen, with volumes like "The Spirit of St. Louis" as persuasive evidence. Jim insists on a book defining the New England Congregational tradition. Al likes straight theological discussion. Bob is inclined toward the biographical, and Fred to the historical.

(This summer in our reading we were particularly conscious of the approaching meeting of the World Council of Churches.)

So the discussion goes on, usually far into the night. The next morning a total perspective seems to appear. Books fall into proper proportions in their claim on a minister's meager reading time. By mid-day the members are off in various corners of Seabury House or Senexet Lodge, ruffling their hair as they write reviews.

Thus this list is made ready for the printer and your consideration. You may look it over and remark, "I could do better myself." Perhaps you could. Have you ever tried? Why don't you? Get a half dozen nearby fellow-ministers, take a day off from duties and have a try at it. You'll soon discover what a lot of fun it is, and how stimulating to your thinking. Send your list in to the Director of the Department of the Ministry, or the Chairman of the Associates.

Don't forget that the Pilgrim Press will give a 20% discount on books from this list if you place them under one order to a single address. Just mention the Associates when you place your order.

"Work and Vocation," ed. by John Oliver Nelson, III. Harper & Brothers, $2.75

In recent years there has been a very significant revival of concern for the Protestant doctrine of vocation. Here is a symposium by leaders in the field: John Oliver Nelson, Paul S. Minear, Robert L. Calhoun, Robert S. Michaelson and Robert S. Bilheimer. Working from Biblical and historical background, the book comes to grips with the acute problem of having any real sense of calling in the midst of our complex, industrial society. This volume offers strong and stimulating leadership for any thinking about our obedience to God in our daily work. Who will deny that we need to give a great deal more solid consideration to this down-to-earth relationship of faith and work?

"Christian Hope and The Second Coming," by Paul S. Minear. Westminster Press, $3.50

Interested laymen, as well as pastors and teachers will find this book extremely timely and helpful as the World Council of Churches prepares to meet on the theme, "Christ,—the Hope of the World." Since we can be sure that much conversation at Evanston will center around the Second Coming of Christ; some holding it essential and others dismissing it as irrelevant, possibly even as an obstacle to creative Hope, we can be grateful for this book which provides a definitive statement of the Biblical position in full perspective. There may well be disagreement as Dr. Minear suggests "over the degree to which the Bible is accepted as a primary norm for the conception of Christian Hope," but it is well for us to have a comprehensive study of the Biblical record in such concise and readable form.

For many of us in America the Second Assembly will represent the beginning rather than the culmination of discussion on Christian Hope. Dr. Minear has given us a good factual start.

"Love, Power and Justice," by Paul Tillich. Oxford University Press, $2.50

Paul Tillich makes theology exciting and is appealing to a growing number of laymen as well as ministers.

This small book (123 pages) takes three Christian values: Love, Power, Justice, and searches for the essential meaning, the ontology of each. "What does it mean that something is?" "What are the characteristics of everything that participates in being?" Not only does the author seek their root meaning but "their structural relation to each other and to being as such."

The book has a twofold value. First, it takes words that have become "weazel words" in the preachers' vocabulary by their careless use and rediscovers their basic meaning and significance. Second, the book is especially stimulating for discussion groups, with such propositions as: "Constructive social ethics pre-supposes that one is aware of the element of power without which love is chaotic surrender."

"The Household of God," by Lesslie Newbigin. Friendship Press, $2.75

This book consists of lectures given at Trinity College in Glasgow. Any who are interested in the coming assembly of the World Council at Evanston and the whole ecumenical movement should read it. The author gives a clear-cut, precise definition of the nature of the church.

Some will not agree with such assertions, as that the ecumenical movement is a by-product of the missionary movement, or that Protestantism is responsible for the division of the church since the Reformation.

Emphasis is placed on the form and unity of the church. The author questions the subordination of order to faith being true to the New Testament. He stresses the importance of continuity of authority. This book will take you to the root structure of the church.

SUPPLEMENTARY LIST

"Roadblocks to Faith," by James A. Pike and John McG. Krumm. Morehouse, Gorham Company, $2.25

A record of radio discussion presenting the content of scientism, relativism, moralism, nihilism, and isolationism and the answer of religion to each.

"The Life of The Church," by Samuel H. Miller. Harper & Brothers, $2.00

A beautifully written book in the best mystical tradition on the life of the Church by the author of "The Life of The Soul." The writer covers the usual subjects related to the Church (worship, creeds, sacraments, miracles, prayer, the fellowship, the Bible, etc.) in a deep, trenchant, clear, and moving way. Recommended for private worship, intellectual stimulation, and group discussion. Buy it!

"Unwilling Journey," by Helmut Gollivitzer. Muhlenberg Press, 1953, $3.50

A German Lutheran Pastor's account of five years' imprisonment in Russian concentration camps, revealing a deepening faith in God that sustained him through repeated ordeals, the power given by Christ to turn pain into spiritual profit and containing an amazingly objective and astute critique of communist ideology and practice, written with clarity, beauty, and insight.

"Man's Unconquerable Mind," by Gilbert Highet. Columbia University Press, $2.75

That the classical heritage and spirit have a place of lasting importance in the minds and actions of free men is the concern of this author. The author, professor of Latin language and literature at Columbia University, is saying and writing that which must be heeded if we are to be a literate people and not content with bread and circuses. The mind to be free must be fed, and fed with true intellectual food.

This volume can be a compelling stimulus for all who will read it and it offers a critique for much of the shallowness of the life and thinking of our day.

"Graceful Reason," by J. V. Langmead Casserley. Seabury Press, $2.75

Persons troubled by the gap growing between contemporaries in philosophy and theology will welcome this bridge-like contribution from the pen of the now well known Professor at General Theological Seminary. Dr. Casserley succeeds in speaking clearly to all educated men who will delight in his precise style, his wit and genius for homely analogy.

"Peter," by Oscar Cullman. Westminster Press, $4.50

A carefully written book on The Great Apostle by an eminent Swiss scholar. The second half of the book deals thoroughly with the claims of Matthew 16:17 —"Upon This Rock"—an important item to be considered by Protestants.

"Conscience and Compromise," by Edward L. Long, Jr. Westminster Press, $3.00

The secular nature of our society forces the question of compromise on us repeatedly. This book deals with the subject in a practical manner, discussing actual issues and the Christian implications. It speaks to the mind and spirit troubled and perplexed by the times. The author revives the neglected term "casuistry."

"The Origin and Goal of History," by Karl Jaspers (translated by Michael Bullock). Yale University Press, $4.00

Here is an existentialist's approach to man's history and his promise. Jaspers compares our atomic age with the origin of history in the "Promethean Age": like our forgotten ancestors who mastered the use of fire, we stand at the edge of an utterly new world. With the technical discovery of fire Jaspers combines man's intellectual self-discovery in the "Axial Period" (800–200 B.C.) when in India, China, and the Mediterranean, men first became aware of themselves as persons. To remain *man* (person) in the face of our dehumanizing technology is the task we face as we stand at the abyss of the future. This book is an excellent introduction to Jaspers' thought and presents as incisive an analysis of the present situation as this writer has found in any recent book.

The Committee of Associates in Reading

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Making Our Ministry More Adequate

A Report on the Department of the Ministry Group Meeting at New Haven, June 23, 30, 1954.

The Rev. Fred S. Buschmeyer
New York, N. Y.

UNDER the topic, Making Our Ministry More Adequate, a group of approximately one hundred and twenty-five persons held three lively discussions of the previously announced subjects, namely; Seminary, Church, and Minister Relationships; Ministerial Salaries and Security; and The Chaplaincy, The Local Church, and Our Young People in the Armed Forces.

The retiring chairman of the Commission on the Ministry, Tertius van Dyke, presided over the panel of two seminary presidents and a layman as they opened to the group the question of Seminary, Church, and Minister Relationships. It became obvious at once that this was a subject which all agreed needed to be discussed seriously by all the parties involved. The members of the panel and the whole group demonstrated a friendly willingness both to ask and to answer pertinent questions, such as the following: The primary need of seminaries is more men and more money, and where can they expect to get either or both if not from the churches? What is a minister's fundamental job, and what do the seminaries actually do to prepare him for that job? How can gifts to seminaries be credited to local church apportionment giving? Who is responsible for the fact that many women in a local church know more about the missionary interests and personnel of the denomination than does the average minister? Should not the seminaries be responsible for furnishing more research-guidance in the matter of strengthening both the organizational and the program activities of the local church? What responsibility do the lay leaders of local churches feel and exercise in urging the best of their young people to consider the Ministry as a vocation? How many local churches "raise up" as many ministers as they "use"? Do seminaries give special training to their students in how to meet and lead men and women in the local church into effective Christian leadership?

It seemed to be the concensus of the group that it would be appropriate for the Department of the Ministry to take the lead, first, in promoting more regular discussions between seminary leaders, local church leaders, and members of the Commission on the Ministry; and second, to investigate the possibility of establishing an affiliated relationship between certain seminaries and the denomination similar to that affiliated relationship which now exists between the denomination and certain colleges.

In the Group Meeting on Ministerial Salaries and Security, over which James F. English presided, preliminary findings from the 1953 Congregational Christian Ministerial Salary Study were presented. It was interesting to note in the first place that 913 full-time, and 35 part-time City and Suburban ministers responded to the questionnaire, while 838 full-time, and 146 part-time Town and Country ministers responded. 903 of the 948 City and Suburban ministers held Congregational Christian ministerial standing, while 751 of the 984 Town and Country ministers held similar standing. 856 of the City and Suburban ministers were seminary graduates, while

683 of the Town and Country ministers held seminary degrees. Among the City and Suburban ministers 36 had indicated that it was necessary for the minister or his wife to engage in other remunerative work to supplement the family income, while among the Town and Country ministers 60 indicated a similar need. In the City and Suburban group 119 indicated salaries of $3,000 or less; 575 indicated salaries between $3,000 and $5,000; 175 indicated salaries of $5,000 to $7,500; 37 indicated salaries of $7,500 to $10,000; and 7 indicated salaries of $10,000 or more. In the Town and Country group 358 indicated salaries of $3,000 or less; 466 indicated salaries between $3,000 and $5,000; 13 indicated salaries between $5,000 and $7,500; and none indicated salaries of over $7,500. These figures are all exclusive of parsonage, annuity, or other forms of financial assistance furnished by the local church. While separate group figures are not yet available it is significant to note that for the total of 1932 ministers reporting, the total amounts reported as received for parsonage utilities averages out to $91 per minister, for automobile expenses, $151 per minister, and for books and travel, $17 per minister. Obviously there is far greater spread between the high and the low figures in these items than a simple mathematical average would indicate.

When the study is completed it is expected that the actual financial support given to ministers by their churches will be shown in relation to the size of the membership of the church, as well as in relationship to the facts and figures cited in this preliminary study, thus enabling each church and minister to see his particular salary situation in relation to churches of a similar size in City or Suburb, or in Town and Country.

Frank Scribner gave a thorough presentation of the very intricate nature of the Bill H.R. 9366, the Bill which is expected to open the Old Age and Survivor Benefits of Federal Social Security to ordained employees of churches and other religious organizations on a voluntary basis. It was as a result of this presentation that the group sent to the Resolutions Committee of the General Council the Resolution which the Council subsequently adopted as follows:

SOCIAL SECURITY

Whereas Bill H.R. 9366 has been passed by the House of Representatives and is now before the Senate with every likelihood of early passage, and

Whereas said bill provides for the inclusion in Old Age and Survivor Benefits of Federal Social Security of ordained employees of churches and other religious organizations on a voluntary basis, provided that their employing organizations take action making such inclusion possible:

Be It Resolved That we recommend to our churches and other organizations that, if and when this bill shall become law, our churches and other organizations take early action which shall render their ordained employees eligible for social security coverage:

And that our ministers and churches consider social security coverage as a supplement to and not a substitute for the retirement benefits provided by the Annuity Fund.

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Richard P. Carter presided over the Group Meeting on The Chaplaincy, The Local Church, and our Young People in the Armed Forces, and was given strong assistance by the ten or twelve Congregational Christian ministers, now on active duty as chaplains with the Armed Forces, who were present. It was evident from the outset that service as a chaplain had not taken away any of the individual initiative and right of individual expression of these ministers, for each expressed himself freely, to the edification of the whole group. Fred Buschmeyer substantiated the testimony of the chaplains concerning the scope and the importance of the pastoral, missionary,

and educational work of the chaplaincy, as well as the frequently un-met responsibility of the local church in maintaining adequate personal and religious contact with its young people during their tour of duty with the Armed Forces. Mr. Buschmeyer spoke out of his recent visit with chaplains of our fellowship serving both in this country and throughout the Pacific and Far East areas.

With more American young people serving in the Armed Forces each year than are enrolled in all our colleges and universities combined, and with this condition having existed almost unbroken since 1939, the group quickly saw the significance of these facts for the churchmanship of our local churches in the future. The experience our young people have with chaplains and with churches during these years of strange experiences will have much to do with their enthusiasm or disregard for organized religion for many years to come. Obviously, both the chaplains and all the sustaining religious contacts our young people have a right to count upon must come from our local churches; and most of us need to be far more alert to the responsibilities and opportunities involved than we have been in the past. Our young people deserve the best that we can give them in these trying years away from home.

It was announced that the Department of the Ministry is now seeking a properly trained and experienced staff leader to help both chaplains and our local churches to fulfill their ministries to our young people in the Armed Forces more adequately.

There were many expressions from the group to the effect that the three sessions together had offered the most rewarding opportunity to grapple with real problems of our ministerial fellowship in a responsible and reasonable way that had been experienced in many a day.